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ABSTRACT

This research work investigates the problem of "Leadership, and the Ethical Dimension: A Comparative Curricula Approach." The research problem is investigated from the academic areas of (1) philosophy; (2) comparative curricula; (3) subject matter areas of English literature and intellectual history; (4) religion; and (5) psychology. Different interpretations of "ethical value" are given by the following philosophers and scientists: Plato, Aristotle, Hume, Freud, Sartre, Santayana, Dewey, Marx, Mill, Nietzsche, Stevenson, and Ducasse. A survey of English literature shows a common trend with respect to the ideas, human behavior, and institutional structures of ethical value. Basic themes and ideas are listed. Several world literature sources are also cited and analyzed to better understand ethical and moral principles, among them Tolstoy, Sophocles, Milton, and Goethe. The positive trends that contribute to leadership and the ethical dimension are in harmony throughout the globe. Listed are some of the psychological principles that apply to the teaching/learning process in the fostering of leadership and the ethical dimension with respect to world literature. This research work concludes that there are universal principles of goodness in contrast to wickedness, and the individuals who follow the principles of ethics continue to prosper in every way. Appended are recommendations, basic concepts, and 60 references. (SI)

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# INTEGRITY IN EDUCATION

## Ethical, Societal, and Legal Perspectives

## Applied Ethics and the Humanistic Tradition:
## A Comparative Curricula Approach

by

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Applied Ethics and the Humanistic Tradition:

A Comparative Curricula Approach

Introduction

The Cultural-Historical Basis of Education

The educational system of any culture/society is a product and reflection of that social structure. To understand the meaning of an educational system, it is important to carefully examine the culture.

The Period of Pre-History - The Aryans or noble people lived in the regions of The Caspian before recorded history. Because of ever-population, and a need to trade, they invaded the South (necessity). They conquered Sumeria in the West, and The Nagas population of India in the East. The White explorers/invaders found they were in the minority among the dark people/races in India. They therefore, developed a system to protect their White Identity. This color segregation was called Varna, and it is the basis of the caste system which was included in the Hindu Regilion of the Conquerors. The religion consists of four (4) castes:

(1) Brahman - Highest, spiritual, educational

(2) Kshatriya - Ruling warrior caste

(3) Vaishya - Merchant - trade and industry

(4) Shudra - Laborers - outcasts, untouchables

The earliest civilizations covered an area from Eygpt to

India (Middle East - 6000 BC). The school curriculum of Indian Education was compatable with the aim of religion - Ultimate peace for the individual Soul. Character Training was more important than academic training, and The Vedic Scriptures governed the curriculum - aims, methods, and teacher-student relationships. Spiritual knowledge and self-control trained for meeting "contingencies in life." The subjects studied were theology, philosophy, ethics, religion, ritual and vocational skills. The oldest known written record goes to the middle of the fourth millennium B,C, The schools of Sumeria (ancient civilization) had a curriculum that revealed:

(1) The Basics
(2) Patriotism
(3) Piety

During an individual's life span, he always finds himself in two basic positions, namely, Leader and Follower. This is true in any society or culture. However, the fundamental question in this research is, What is leadership? The American Heritage Dictionary (1979) states:

(1) The capacity to be a leader; ability to lead
(2) The position, office, or term of a leader
(3) A group of leaders, or guidance of a leader

Another question is, What is ethical? The American Heritage Dictionary(1979) states:

(1) Of, pertaining to, or dealing with ethics (ethics-value)
(2) The study of the general nature of morals and of the specific moral choices to be made by the individual in his relationship with others,
(3) The philosophy of morals; also called "moral philosophy"; the moral sciences as a whole,including moral philosophy and customary, civil, and religious law
(4) Any set of moral principles or values, e.g. the ethics of a decision.

The research work of Charles Daley is expressed in his own words in the following statement:

The study of ethics is of great practical value to man. The following represent some of the major values derived from the study of ethics:

1. EVERYDAY ACTIONS. Ethics provide a means for the individual to evaluate all the activities that surround him as well as the events of his daily life.
2. LIFE DECISIONS. The major decisions in life often result from one's standards of "the good." Ethics provide a systematic study of the good.
3. SOCIAL IMPROVEMENT. In a democracy each citizen must evaluate the course of political and social action, This systematic study of ethics enables the student to establish a logical and structured frame of reference by which he may contribute to the social improvement of his society.

The following two approaches to ethics represent the general definitions of ethics:

1. SUBDIVISION OF AXIOLOGY. Some philosophers view ethics as a subdivision of the general theory of value. They define ethics as the study of the nature and criteria of "the good."
2. OBLIGATION. Some philosophers view ethics as the study of nature and source of duty.
3. GENERAL DEFINITION. Many philosophers will accept the following generalized definition of ethics: Ethics is that branch of philosophy which systematically inquires into and analyzes the principles and problems of morality.

The following three major problems are studied in ethical philosophy:

1. Does "the good" exist in the action or in the mind of man?
2. Are goods absolute or relative in nature?
3. What is the standard of good actions?

In light of the above listed definitions of leadership, and ethics, it is clear that this form of leadership reflects the characteristics of "positive forces." These positive forces have been totally responsible for the development and

progress of international society throughout the ages. Therefore, this research work will investigate the problem of, Leadership and The Ethical Dimension: A Comparative Curricula Approach for these positive forces/characters, so that societies throughout the globe will benefit, especially when all people can be able to focus on these positive forces/characteristics that are enduring flames of development and progress. This focus brings out the "good" in all mankind by continuous reinforcement, while the negative forces eliminate themselves. The "good forces" become stronger, because of reinforcement, while the "negative forces" are continuously eliminated because of a "lack of reinforcement" and a growth environment.

The research problem is investigated from the academic areas of:

1. Philosophy
2. Comparative Curricula
3. Subject Matter Areas
   (a) English Literature
   (b) Intellectual History
   (c) General Philosophy
4. Religion
5. Psychology

Philosophy

The Ethical Dimension of Leadership is the focus of leadership on ethical value. Therefore, a historical survey of the value concept follows:

PHILOSOPHICAL DEFINITIONS OF VALUE. One illustration of the variety of philosophical meanings imputed to the word "value" may be understood from the different interpretations given by

the following philosophers and scientists as found in the words of Charles Daley:

1. PLATO: SELF-SUBSISTING ENTITIES. The absolute values are the one, the true, and the good. These are absolute realities which are ideas. Values are ideas which are eternal and absolute. Therefore, a value is a self-existing substance.
2. ARISTOTLE: FOUND IN THE OBJECT. Values reside in the object itself. Man must know what values reside in the object and by habit and action act to choose correct values. This constitues his happiness.
3. HUME: SOCIAL REFERENCE. The existence of values is dependent upon the preference of the majority of men.
4. FREUD: HUMAN EMOTIONS. The objective reality of values are psychologically considered illusory. Values are the product of human needs and emotions.
5. SARTRE: INDIVIDUALLY CREATED. Values are determined by each individual.
6. SANTAYANA: AESTHETIC FEELING. Values must be appreciated in order to exist. They exist as qualities in the object which give rise to pleasurable or aesthetic feelings when experienced.
7. DEWEY: SOCIAL VERIFICATION. Values are empirically verifiable. A value consists of the socially satisfactory consequences resulting from the harmonious resolution of a conflict by an individual interacting with his social environment.
8. MARX: ECONOMIC DETERMINISM, Values are economically de-ternined. An object or action which is consistent with the aims of communism, the best economic and social system, is a value.
9. MILL: UTILITARIANISM. A value is that which provides the greatest pleasure for the greatest number of human beings.
10. NIETZSCHE: CULTURAL RELATIVITY. Values are relative to the culture one is in. The value is an expression of feeling and custom, not of fact.
11. STEVENSON: EMOTIONAL. Values express emotional feelings which serve to persuade others to accept them.
12. DUCASSE: RELATION. Values are relationship resulting from the interaction of an object with the capacity to evoke a qualitative response, with a responding subject.

The cultural history of education reveals that from the beginning of mankind, Leadership and The Ethical Dimension is of fundamental importance for the survival of mankind. Leaders must possess the ability to differentiate ethical leadership

from other types. In today's world, there is an abundance of other types of leadership that can collectively be called the "non-ethical type." The ethical dimension of leadership can only be concretized where leaders are unethical, and those leaders can be dominated by the principles of ethics. In philosophy, this school of thought is called, Axiology, and it focuses on the problem of what is good.

Axiology, is a derivation from Greek (axios), and its meaning is value or worth. The basic theories of Axiology are as follows:

1. Independent Existence Theory
2. Theory of Value Conduct
3. Theory of Interest
4. Separate Standards Theory
5. Functional/Pragmatic Theory

In Leadership and The Ethical Dimension, no field of education is more important than axiology, because the aims and the values that the school and society select form the basis of the school curriculum. This type of curriculum produces the "type of society" leaders want for the present and future. This is the result of the axiological perspective of those in leadership.

Education is a change of behavior and values must be taught through literature and history as basic areas in the humanities curriculum. This can be done through character-education, ideas, examples, choice making and in so doing moral

and spiritual values will be objectively and scientifically explored, analyzed and taught. Behavioral modifications, changes, and adjustments both physically and mentally (field of perceptions) will result.

Comparative Curricula:

Principles of Education - John Locke (1632-1704), the British physician and philosopher influenced European and American thought and practice tremendously. Also, he influenced Franklin and Jefferson in the United States, and Rosseau in France. His major educational theories are found in two of his books: Some Thoughts Concerning Education and The Conduct of the Understanding.

John Locke's perception of the human mind is like that of a "clean slate" in its original form. Locke's concept of the mind is TABULA RASA. It means a clean tablet, or empty. He says that in the original condition of the mind, it is a clean slate that receives and records/stamps impressions from the senses. The basis of knowledge results from sense impressions. Locke was convinced that "A sound mind in a sound body is a short but full description of a happy state in this world." He emphasized that the most important objective of education is moral discipline and self-control, and the instructor should always teach habits of truthfulness and virtues of ethics.

The philosophy of Johann Friedrich Herbart had a profound

influence on American education in the late nineteenths and early twentieth centuries. In general Herbartian ideas had great influence on education. He was born in Oldenburg, Germany on May 4, 1776 and died on August 14, 1841 of a stroke, after he delivered a lecture. Some of his ideas are found in The Outlines of Educational Doctrines (1833) and The Science of Education (1806). The curriculum of Herbart strongly emphasized the importance in the curriculum of literature and history, because he sees that the supreme goal of all education is to develop a sound moral character. This is done through social contacts in society and it is these ideas in society that contribute to sound character development.

Immanuel Kant influenced Herbart who advocated that the moral and ethical imperatives compelled all humans to do their moral duties and at the same time be obedient to their consciences. For Johann Friedrich Herbart, the highest goal of education everywhere is to develop a sound character in every individual, so that the individual will not exploit situations for selfish profits/gains, but he will possess the strength of will and wisdom to always perform the right and ethical/moral action.

The philosopher, Socrates (469-399B.C.) developed a philosophy of education with its first objective as Devotion to Ethics. The three successful Socratic philosophers - Socrates, Plato, and Aristotle were revitalized during the Renaissance and their thinkings were influential in education and society at large throughout the western world. Natural

Ethics was developed by Socrates, and was based on Human Reason. Socrates was against tyranny and democracy. He believes the best Leader was an individual who possesses virtue, ability, and knowledge. An individual is virtuous when he possesses self-knowledge and will act in a virtuous manner at all times. For Socrates, virtue, knowledge, and wisdom are the same.

Plato, whose given name was Aristocles means the best and renowned. He became a student of Socrates in 407 B.C., at the age of twenty. He was born in 427 B.C. and died in 347 B.C. Whitehead noted that in respect to philosophy, "all philosophy after Plato is a footnote to Platonic thought." Plato believed that Leadership should be "rulership by the best," and that justice (ethics) is the most important virtue. The virtuous state will reflect in each citizen in the form of wisdom, temperance and courage. Justice can only exist in a just state, says, Plato.

The curriculum of Plato consisted of literature, mathematics, music, philosophy and military training. Plato's aim of education is to produce: Civil Servants, Rulers, Warriors, Workers, Social disposition, and Discipline. However, he emphasized that every individual is a servant of the state, and would serve the state to the best of his ability. The individual is subordinated to the state. In respect to the needs of the individual and the state, as well as the interrelationship to

each other. Plato clearly stated that leaders or rulers must be "virtuous intellectuals," and this will mean that the state will be "a just state."

The twentieth century saw some educational changes. In the United States of America, the philosophy of John Dewey influenced educational aims. In 1918, The Commission on Reorganization of Secondary Education issued the "cardinal principles of education" as:

1. Health
2. Command of the Fundamentnal Processes
3. Citizenship
4. Vocation
5. Worthy Home Membership
6. Worthy Use of Leisure Time
7. Ethical Character

A review of educational literature shows that Ethical Character as formulated in the "cardinal principles of education" (1918), and as structured in the school curricula in America suffers a "natural death." As a result, our society lacks "the citizens to stand up for what is ethically and morally right." They are devoid of characters that are sound both ethically and morally. English Literature and th humanities must restructure and re-build character education so that individuals will fill their lives with ethics, morals, and justice for a"just state" of the U.S.A. A new curriculum is needed, as well as methodology to subject matter in the teaching of English Literature for "saving mankind from the perils of self-adoration, selfishness,

and greed." A state with "just citizens" will promote justice, but this cannot be done without providing the TABULA RASA (empty mind) with the experiences from the humanities.

Again, in 1938, The Educational Policies Commission of the N.E.A. provides a list of current objectives such as:

1. Self-Realization
2. Human Relationship
3. Economic Efficiency
4. Civic Responsibility

There is a gulf in the preparation of society for this world. A world without ethics and morals can be no different from the one we now have - 1988. Man is only concerned about himself. There is "urgent need for universal ethics and morals which must come from the minds of the human family, but the family must be educated to achieve such an educational objective for our own survuval internationally."

Comparative Curricula: Subject Matter Area.

A survey of English Literature, through the respective tempers, such as:

1. The Temper of Classicism (900 B.C.)
2. The Temper of Romanticism (43 B.C.)
3. The Temper of Realism (1340 A.D.)
4. The Temper of Naturalism (1840)
5. The Temper of Impressionism (1843)
6. The Temper of Expressionism (1882)

show a common trend in respect to the ideas, human behaviors, and institutional structures of Leadership and The Ethical Dimension: A Comparative Curricula Approach. Some of these basic ideas and themes are as follows:

1. Basic types of characters, breed of attitudes, hopes, madnenss, loves, hates, aspirations, dreams, patterns, of thought, types of emotions in the name of humanity, fears, failures, successes, and perpetual search for truth are universal in mankind.

2. Human ambitions and greed in colorful forms.

3. Literature as individual insight. It is through literature that we see into the heart and mind of man,

4. Literature as social insight. Literature offers us knowledge of man as a social being, caught up in a complex of social issues and problems.

5. Literature for international understanding. Good readers may be moved to deeper understanding and empathy by becoming aware of the lives of people in other cultures.

6. Literature as esthetic experience. The reader's involvement in the literary experience as pleasure, insight, and idea comes usually before interest in form or in the art of the writer's expression.

7. J.N. Hook's, The Teaching of High School English lists the following reasons for studying literature:
   - i Pleasure
   - ii For information of a kind not available in the encyclopedia
   - iii Sharing in our cultural heritage

8. Literature as Liberation. Literature is liberating in the sense that it helps to free us from the inherent shackles fastened upon us by our society.

9. Literature offers a Moral guide to life. "Literature as Equipment for Living" was a phrase used by the eminent critic and scholar Kenneth Burke.

10. Literature nourishes the three levels of the mind:
    a. The level of ordinary experience and

necessary public self-expression.

b. The level on which language is used in the practical world to convey knowledge and information, the level on which language is used, that is, in organized bodies of knowledge and doctrine - philosophy, history, religion, and so on.

c. The level of the imagination represented by the use of language in literature - (necessity Vs. freedom).

11. Characters in good literature exemplify the complexity of human motivation.

12. The mysteries of personality are explored in literature beginning with the child's first exposure to it. e.g. courage Vs. weakness.

13. In literature the reader comes to grips with the most persuasive of all themes in human experience - the struggle between good and evil.

14. Literature reveals the revolt of men against some of the prevailing values of their culture.

15. Literature Illuminates the timeless conflict between conformity and individuality.

16. Literature plays an important part in developing awareness of the commonness of the human drama.

17. Literature helps us to look over the brink into the abysses of life and to return unafraid. This is the catharsis literature provides.

18. Literature represents highly moral art to which students at appropriate levels of development should be led, not protected from.

19. Each person needs before him a vision of human life, an archetype, that will give meaning and order to existence. It is through the reading of literature that many young people may frame their conceptions of the archetype, a vital part of the search for the "I." It is essentially the vision which literature may give that accords it a place in the curriculum equal in importance to any science.

> Theme exists in fiction because characters live in a world like ours. We hate, love, suffer, and die; and we, all of us, at one time or another, contemplate the nature of man and woman, life and death and what lies beyond, good and evil, reality and fantasy, and the existence of God. Many of these concerns relate to universal human experience and consequently invade the domain of fiction repeatedly. Some of the better known themes recurring frequently in serious fiction are: (1) Love heals or gives new life. (2) Evil corrupts. (3) Fate controls man's destiny. (4) Man cannot escape his past. (5) One cannot solve real-world problems with dream-world solutions.[1]

A number of textbooks in World Literature use a classification system for World Literature into periods/tempers such as the following:

1. The Ancient East (4500-B.C.)
2. Greece and The Birth of The West (800-300 B.C.)
3. The West under Roman Sway (300 B.C.-300 A.D.)
4. Christendom, Islam, and The Middle Ages (300-1350)
5. Rebirth and Discovery-Renaissance (1350-1650)
6. Neoclassicism (1622)
7. Romanticism (1712)
8. 19th Century Realism and Naturalism (1821)
9. The Modern World (1865 to present)

Nevertheless, any classification system is arbitrary, and especially in the humanities and the survey of World Literature. However, the positive trends that contribute to Leadership and The Ethical Dimension are in harmony throughout the globe. When leaders deviate from the international ethical and moral codes/principles that are found in everyday life

[1]Anthony Dube, John Karl Franson, and others, Structure and Meaning ( Boston: Houghton Mifflin Company, 1976), p. 150.

everywhere, the evidence of corruption and immorality present themselves. This situation accounts for the downfall of leaders in any capacity anywhere.

A few situations are listed so as to make the point of Leadership and The Ethical Dimension: A Comparative Curricula Approach. These experiences are taken from World Literature.

The Babylonian epic of Gilgamesh, embodies a narrative about the wanderings of the hero Gilgamesh, including his visit to the underworld, which may have directly influenced the Odyssey. However, it is important to remember that The Odyssey was written in Homer's old age. It was composed as oral poetry. It is not surprising, in view of the close relations between Near Eastern and Mycenaen culture and the renewed contacts between the Aegean and Near Eastern peoples in Homer's own life time, that influences of Near Eastern literatures, the international poetry of the second millenium B.C., disseminated by sailors, solders, merchants, and itinerant minstrels, should be found in the Homeric poems (800 B.C.)

In closer relationship with the Odyssey would appear to be the Gilgamesh Epic, the great literary masterpiece of Sumerian-Akkadian- Babylonian civilization. There is for instance, a similarity in the opening of the Gilgamesh story, which introduces the hero as "He who saw everything to the ends of the land, who all things experienced...Achieved a long journey, weary and worn." In one incident the goddess Ishtar proposes marriage to Gilgamesh, an offer which he rejects, as does Odysseus to the proposal of Calypso. Like Odysseus, Gilgamesh too, undertakes a descent to the underworld, where he hears of his dead comrade Enkidu.

Basic Theme of The Odyssey - (1) The triumph of an Enduring Man over Evil.

(2) Universal justice of Good Vs. Evil.

Leadership and The Ethical Dimension: A Comparative Curricula Approach indicates that the unethical and immoral leadership grows powerful, progressive and prosperous. A survey of World Literature in reference to the following selections profile the research problem and provide some insights into global leadership, and the humanistic problems of the human existence on the globe.

Sophocles (495 - 406 B.C.) in his drama, Antigone relates the basic themes of the dangers of pride, arrogance, and lust for power. In this selection, Creon is so obsessed with power that he disobeys all ethical, moral and religious principles/laws, and as a result he paid the price:

> ...Draw near me, death! O longed for death, draw near!
>
> Most welcome destiny, make no delay.
>
> ...All my misdeeds before me rise.
>
> ...The crown of happiness is to be wise.
> Honor the Gods, and God's edicts prize.
> They strike down beautiful men and men
> grown bold.

Wisdom we learn at last, when we are old.[2] The basic theme is, The Laws of God Vs. The Laws of Man.

Dante Alighieri (1265 - 1321) in his classic, The Inferno sheds light as well as provide scientific and humanistic data for

[2]Maynard Mack, (Ed.) The Norton Anthology of World Masterpieces Volume 1 (New York; W.W. Norton & Company, 1979), p. 408.

the research problem. In The Divine Comedy - The Inferno (Hell), Dante indicates that "Hell is the Reality of Sins of the Flesh, and there is a constant reflection of the state of the Soul after Death. He further states:

Inferno - This is the realm/condition of "dead people" who have rejected spiritual values by yielding to bestial appetities or violence or by perverting their human intellect to fraud or malice against their fellowmen.

Universal Theme/Values - (1) Good and Evil
(2) Man's Responsibility
(3) Free Will
(4) Predestination

John Milton (1608-1674), penned very cleverly the research problem, Leadership and The Ethical Dimension: A Comparative Curricula Approach in his classic, Paradise Lost. Milton puts it this way:

Theme - Man's disobedience and the loss of Paradise

Cause - The primary cause of all of this is Satan, who rebelled against God with a huge number of angels and had been cast out of heaven into Hell, before Adam and Eve were created

Satan - Desire is to revenge God, by deceiving man in disobeying God.

When you disobey your parents, of course they become very sad and quite often you suffer directly or indirectly.

Temptation - Fruit of "The Tree of Knowledge" is forbidden to them

Human Desire - (1) For knowledge (to know)
(2) Power
(3) Ambition
(4) Choices/Decision/Consequences

Jonathan Swift (1667-1745) wrote in Gullivers Travels about the virtues and vices of mankind, and he showed that the

Ethical Mankind (man) survives the unethical in this universe in making choices and decisions. Ethical and moral principles stand the test of time, while all the others perish. Swift does not provide the solutions to human problems, for he regards man in the Christian scheme of life. He points out that man is "a depraved creature with perverted reason." However, he can be redeemed by "humility and decency." Swift's basic themes are: 1. What sort of thing is man? 2. War is the result of (i) ambition (ii) corruption (iii) greed (iv) pride (v) difference of opinion. 3. Man must stop killing each other over religious differences, but man must continue to be different. 4. He condems pride. 5. He attacks the "corruptive manipulation of law for dishonest purposes." 6. He talks of "political corruption" and "the limitations of human reason," yet he emphasized that "Reason is the only guide to Human Life."

Another humanistic investigation is that of Johann Wolfgang Von Goethe (1749-1832), Faust. In this masterpiece is the eternal question of literature, religion, philosophy, history, ethics and morality. In capsule, this experience concerns, "Lust for limitless power and sometimes called "blind ambition/greed" in relation to the lost of the "immortal soul." The theme focuses on "the transgression of the law of Christianity: obedience/disobedience (master-servant relationship). Another fundamental theme is Good Vs. Evil and The Fact that Man does not possess and cannot possess ultimate power, knowledge, and

omnipotence. God is omnipotent; Man is limited, and must obey God and The Laws of God. Human knowledge is subject to Limitations, but Spiritual knowledge (wisdom) through God leads to the Unlimited God. Faust as well as Lucifer fell because of "aspiring pride and insolence," since they both were trying to discover more than is allowed to them by God.

This experience by Faust who is the protagonist speaks clearly, and it is in harmony with the research problem, Leadership and The Ethical Dimension: A Comparative Curricula Approach. Faust is the symbol of mankind in global perspective as he illustrates excessive pride and ambition as compared to good judgement that is ethically and morally controlled. Like all fallen men and leaders, Faust was deceived by power, ambition, lust, greed and mundate pleasures. However, the two versions of this masterpiece reveals a unifying thread in the following words:

> "The wages of sin is death but the gift of God is eternal life."

Goethe's Faust is admitted to heaven by God's Grace ; Marlow's Faust is dragged off to the horrors of hell because of his sins for which he never chose to ask God for forgiveness and his inability to repent because of human pride.

The nineteenth century saw global mankind again facing his problems with perceptions that can be characterized as Realism - Naturalism in World Literature. A classic example, is Leo Tolstoy (1828-1910), The Death of Ivan Ilyich. In this Russian classic, Tolstoy confronts global mankind with a number of

significant personal and universal problems. Some of the basic themes are:

(1) The artificiality of the upperclass of society and their concept of life
(2) A life of worldly success
(3) Pattern of human existence
(4) Man is mortal and he must die - The irrevocable fact of death
(5) Trivialities and vanities of Ivan as "Global Mankind"
(6) Death is a gateway
(7) Spiritual conversion while Death approaches - Spiritual Rebirth
(8) Hypocracies - Wife and daughter
(9) Psychological and physical horrows of death
(10) Inner light of faith, renunciation and love lead Ivan into death peacefully, instead of the man he was before his confrontation with REALITY - Ethical and Moral Domain of the Human Experience on this globe.

Before Ivan's death, he felt that he lived incorrectly, but he faced death realizing an inner light of the answer to his problem about "the meaning of life." He noted that there is a power in each of us that discerns what is good. Our reason and conscience flew from it and the purpose of the conscious life is to do the will of that power - that is to do good. Leo Tolstoy (1828-1910) believed that the history of the past two thousand years (2000 years) has been shaped by moral developments of individuals and the demoralization of governments. Tolstoy placed his faith in the moral development of the people as a final answer to what he regarded as the universal oppression by the few.

This survey and analysis takes us to Jean-Paul Sartre

(1905-1980) NO EXIT. In this world famous selection, NO EXIT Sartrean Existentialism dominates. Some of the basic themes in NO EXIT are:

(1) Existence precedes essence
(2) Life has meaning; Death is the ultimate absurdity
(3) There is no Escape. Only freedom of choice allows man to escape "Nausea."
(4) Essence is equal to: Existence plus Freedom of Choice plus Responsibility
(5) One is born by chance; one dies by chance and there is no God
(6) The world is an empty pointless predicament
(7) The three characters in NO EXIT discuss why they are in Hell. They are forever doomed to be one another's Hell because of freedom of choice, so there is no point to be violent in Hell because it is the choices, and actions that they choose for themselves. The responsibility belongs to them.
(8) The focus is on Choice and Consequences
(9) Man can always rearrange his life once he is alive, but when he dies the life long process is frozen
(10) In NO EXIT the three characters have died and are condemned to the truth of their past choices and actions.

On the other hand, Leadership and The Ethical Dimension: A Comparative Curricula Approach clearly demonstrates from the perspective of the cultural history of education that those individuals and leaders in every situation throughout the globe who eventually were destroyed, disgraced, corrupted, exiled/ banished became victims of unethical and immoral conduct and practices. Their practices completely ignored "global ethics and morality" - the moral conscience of humanity. The style of leadership has no significant correlation with success or failure if there is lack of ethics and morality. In philosophy

this concerns the question of:

(1) What is right/good?
(2) What is just/unjust?
(3) What is the good society?
(4) What is good leadership?

Literature in the field of political science and leadership as early as the "first community of mankind" to our present day indicates that universally, Leadership has always become demoralized whenever the following techniques of propaganda and falsehood manifest themselves:

(1) Name-calling
(2) Glittering generalities
(3) The Transfer technique
(4) Testimonial
(5) Plain folks
(6) Cardstacking
(7) The Bandwagon
(8) The investigation device
(9) Boring - from - within
(10) The False Front

The motive of the use of the above techniques is "personal-gain and selfishness." These techniques are <u>to deceive</u> others so that the <u>user</u> can <u>benifit</u>, and very frequently lead to <u>character assasination</u>.

<u>Psychology</u>

An individual behaves only in relation to his "perceptual field" or "frame of experiences." He can comprehend and relate to experiences within his field, but these that are "outside his field" become difficult because they are "new and different." Learning Theories focus on five (5) basic theories, namely:

(1) Classical Conditioning
(2) Thorndike's Instrumental Conditioning
(3) Guthrie's Substitution Theory
(4) Hull's Reinforcement Theory
(5) Skinner's Operant Conditioning Theory.

These theories are often called Stimulus-Response Associationisms Theories.

Another very significant group of learning theories is the Gestalt-Field Theory Learning Theories. This school was developed by Max Wortheimer, Wolfgang Kohler and Kurt Koffka. They rejected the concept that learning consisted of connections of responses to stimuli as advocated by the Stimulus Response Associationism, psychologists - Ivan Pavlov, Edward L. Thorndike, Guthrie, Hull, and B. F. Skinner. The Gestaltists strongly emphasized intelluctual interpretation and understanding of sensory experiences. Learning is a conceptualizing process which occurs in a pattern/structure of experiences called field theory. Material that is not in the phenomenal field of the learner can be memorized, but will not result in permanent changes in behavior. Snygg and Combs Phenomenological Theory indicated that, "learning or behavoir changes reflect changes in the way we pereveive ourselves and our world."

The research problem investigates Leadership and The Ethical Dimension: A Comparative Curricula Approach. The curriculum investigated is the World Literature Curriculum at the General Education Level at any Standard University. The survey shows that the "Ideas of Religion" like humanity pervade literature as man roams the universe. Therefore, the causes of man to

come to God can be seen in a variety of approaches:

(1) Fear and Ignorance
(2) Feelings of Awe
(3) Man's Insignificance and Impotence in the Universe
(4) Struggle for a Fuller Life
(5) An Inborn Instinct
(6) The Spiritual Faculty in Human Nature
(7) Awareness of God

These basic ideas form an unbreakable pad in literature as man continues his pilgrimage in this universe in creating, confronting and solving all types of problems - personal, economical, spiritual and social.

The way to teach the Ethical Dimension to our Students/Leaders is by the focus of the consequences of Leadership and The Ethical Dimension as it always relates to progress and development in contrast to stagnation and destruction. The fundamental global/universal principle is "Good overcomes Evil; Evil destroys Itself. Some of the psychological principles that apply to the teaching/learning process in the fostering of Leadership and The Ethical Dimension: A Comparative Curricula Approach in respect to the subject matter-area of World Literature are as follows:

1. Every individual in this world exists within a range of experiences called field of forces.

2. Behavior is dependant on the way an individual sees himself and the world (his world around him).

3. Every individual possesses a world of reality of his own.

4. Changes in the cognitive structure result from motivation of the individual/internal needs and the structure of his cognitive field.

5. Motivation is an intrinsic factor in learning/teaching, because it is the tension system within an individual that corresponds to specific goals.

6. Motivation is the cause for the beginning and sustaining of behavoir.

7. A individual's goals are immediate and personally important.

8. Learning is a part of development, and a change of perception and behavoir.

9. Purpose of striving toward a goal is the main purpose of teaching/learning.

10. The forces that act on an individual are psychological.

11. It is important to provide experiences that are worthwhile and constructive in the teaching/learning process. These experiences can mold the total character of the individual.

12. Only when the individual's motive are satisfied that he learns to deliver responsible responses.

13. The teaching/learning process must focus on directing growth in desirable directions which are socially acceptable.

14. Teaching/learning structures consist of stimuli and responses in dynamic arrangements.

15. Learning is a change in perceptual organization. Some educators/researchers indicate that learning is a change in stimulus-response connections.

16. Reinforcement acts to emphasize the confirmation/negation of experiences/goals.

17. Perceptions of the significance of signs are most essential, because the learner must identify and recognize these signs and their relationships in order to arrive to the goal/objective which is the teaching/learning process.

18. The individual learns the route to achieving the goal

through a "means-to-end relationship." If a situation repeats itself, the individual should know how to perform.

19. The teaching/learning process comprises of understanding and the intelluctual interpretation of sensory experiences.

20. Insightful learning is restructuring of the field experiences/relationships to solve problems.

Conclusion

This research work, Leadership and The Ethical Dimension: A Comparative Curricula Approach concludes on the basis of the evidence in this research that there are global/universal principles of goodness in contrast to wickedness, and these individuals and Leaders who follow the principles of goodness or ethics as well as lead or govern in accordance with the global/universal principles of goodness or ethics continue to prosper in every way. In contrast, those on the opposite end of this pendulum continue to decay and decease in disgrace.

The basic global/universal/moral commandments are norms of moral and legal conduct that are binding upon all members of a given society - both leaders and followers. The Bhagavad-Gita, The Ten Commandements, The Sermon on the Mount, Jainism, Judaism, Confucianism, Taoism, Mohammedianism and any true Ethical System are concerned and addressed to all mankind everywhere. No one is excluded - Leaders and followers.

In reference to Vedantic Ethics, the following quotation summarizes the research problem:

The Vendanta Ethic is not for the advancement of the Individual, but of the World as a Whole, advancement in the best sense of the word.

Impelled by what does man commit sin, though he does not wish to commit sin, as if driven by some irresistible force?

Replies the Gitaacharya Arjuna:

Man's enemy is desire born of the Element of energy in the scheme of nature. Insatiably ravenous and most wicked, it is the cause of all sin. This enemy of man attacks judgment and puts it out of action. As fire is surrounded by smoke, as a mirror is covered over by dust, as the embryo is enclosed in the womb, so is judgment, with which man is endowed, enveloped by desire. It seizes the senses and the Will and finally judgment. It deceives, taking many forms, and disables the soul from attaining <u>jnaana</u>. Check the senses, therefore, at the very outset, O prince, and vanquish this evil thing that is the enemy of all knowledge and enlightenment. The rebellious senses are governed ultimately by Will, and though Will can be guided by discrimination, this great enemy overcomes discrimination by its evil strenght, and puts it out of action. Realizing this danger, do thou exercise the inherent strength of thy soul and defeat this elusive and terrible enemy and save thyself.

-Gita III, 36-43

The secret of the good life that the Bhagavad Gita recommends consists in the overcoming of Desire in its grosser sense, <u>kaama</u>. This <u>kaama</u> is the great enemy of man. It takes various shapes, deceiving him - now it is lust, now it is love of power and possessions, yet again it becomes anger. Whatever be the form it takes, it tends to envelop man's judgment and delude him into error and sin. Aim therefore at overcoming this great enemy at the earliest stage of the battle, warns the Gita. <u>Kaama</u> takes possession of the senses and of the Will. From these vantage points, it perverts judgment and ruins man. Guard

therefore the senses at the very beginning of the battle, says the Gita, assuring the aspirant that Will can control the senses, provided man exerts it before it is too late. Judgment can control and guide the Will if only one makes up one's mind early enough and does not let desire enter the fort.

Another relevant quotation is as follows:

> Western history tells us that the Church, when manned by good and genuine priests, has often checked the tyranny of despots and saved the people from cruel oppression. On the other hand, when manned by devils incarnate in human shape, like the Inquisitors, it has allied itself with cruel despots and made the earth groan, and the cry of agony of whole nations has risen to Heaven to bring down the avenging sword of God upon the heads of the tyrant priests and kings. In ancient Indian tradition, rishis have directly punished and blasted wicked kings. In the history of Islam also, saintly and learned men have often checked the oppression of rulers, sultans and padishahs. Christianity also has had many heroic reformers and martyrs who faced the wrath of the mighty. Judaism has nourished great prophets like Jeremiah who strongly reproved the iniquitous of their day.
>
> Let the educationist rise then to the height of his mission. Let him not hanker after money and sense-enjoyments. The price of benevolent wisdom, of philanthropic learning, is not money, but loving honor, reverence. Are parents to be paid with cash for cherishing their children and making perpetual sacrifices for them?

## Recommendations

On the basis of this research work, the following are some recommendations:

1. Global/Universal principles of ethical behavoir must be emphasized in all educational experiences - formal and informal with behavioral changes.
2. The individual, cultural and historical consequences of obedience to the global/universal principles of ethics by all mankind (Leaders and followers) must be emphasized and a contrast made to the unethical.
3. The need for daily behavior that is Ethical (action and words) must be a necessity for healthy living and prosperity.
4. English Literature is the only Subject in The School Curriculum that provides and promotes the human experiences in its true form. Man lives and confronts his daily lives and problems as they are mirrowed in English Literature, and as such it is this area of human experiences that must form the carthasis and mold for mankind as he confronts the Ethical and Unethical in the world of fantasy and reality.
5. Scientific and technological progress will not decrease injustices,wars and bloody revolutions; however, those

positive universal ethical principles which embody the brotherhood of man, and the commonality of all humanity will. Love your neighbor as yourself, and Do unto others as you would have them do unto you are the Ethical principles of Idealism.

6. From the twelfth to the twentieth century there has been universal development and increase in education, conventional religion, scientific discoveries, and technological inventions, yet crimes, wars, and injustices have not decreased. On the contrary, in decades it has increased.
7. There is need for ethical/moral leadership. "In Sensate cultures, their materialistic and hedonistic values are largely responsible for a deterioration of (ethical) moral and spiritual standards of their religious leaders. Instead of realization of the values of the Kingdom of God, they begin to strive increasingly for the values of this world - power, wealth, material comfort, hedonistic pleasures, fame, popularity,etc."
8. As a general rule, those empires, kingdoms, and organizations that were built by rude force, fraud, bloody strive and the violations of the universal ethical/moral principles have been short lived and disatrous. e.g. Hitler, Genghis Khan, Alexander the Great, and Napolean. The average life span of small business organization is about (4) four years, and the big business firms is (29) twenty-nine

years. "The longest existing organizations have been those animated by (ethical) spiritual and altruistic forces for the realization of the supreme values of God, Truth, Goodness and Beauty. Such are the great ethico-religious organizations: The Taoist, Confucianist, Hindu, Buddhist, Jainist, Judaist, Christian, Mohammedian, and other religious and ethical organizations have already lived one, two, or three millennia; and so far they do not show any clear sign of irretrievable disintegration."

9. The forces of Darkness seem to be gaining on the forces of Light. The globe is groaning in pains under the intolerable pressure of Economic waste and a Hate-Fear complex. A great Disarmament must come soon either by mutual agreement or mutual slaughter. However, it seems that only a psychic cataclysm can achieve a Mutual Agreement.

10. The total life of some of the most civilized communities is controlled by the "excessiveness of egoism." The six (6) internal enemies are: (a) nationalism/diplomatism, (b) terrorism, (c) sensualism, (d) imperialism, (e) capitalism, (f) militarism." The Truth (of the identity of the Individual with the Universal) will set you free. No one can escape himself, his own heart and memory and conscience, and avoid reward or expiration."

11. An individual must elevate himself by his own mind. He must not degrade himself, for the mind is a friend as well as a foe. Only behavior shows who is a friend and who is a foe

because no one is born a friend or foe. This is a mutual process, however, it is important to remember that in this material world of duality, we must understand one thing in relationship to its opposite. e.g. happiness vs. sorrow/sadness.

12. In education, we often hear about the three R's (3 R's). The fourth R must be added for the history of mankind has shown it to be the necessity/tool for survival. The Fourth R is Religion, not denomination. This must comprise of the Universal Principles of Ethics/Morals found in all cultures and among the "great living religions." The Universal principles of Ethics/Morals that the cultures of the World and living religions found greeable/common should be taught with the scientific spirit (search for truth) in all schools, colleges, and universities. This may be the only hope for brotherhood and appreciation for each other. This Universal Creed will produce universal men/women, not the sick and dying world of today where every man is better than the other, every culture is, every religion is, and the division is unlimited. Man has lost his source of Oneness/Unity. There is an urgent need to come back to our Oneness/Unity, or we shall perish "one by one." - Individually

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Approach sees the Individual in becoming Universal when he realizes his identity with the Universal. All laws, systems, and organizations originate from a four-fold development aspect. In religion there is (1) Revelation (2) Tradition (3) Canonical Regulation (4) Conscience. In the modern legal structure there is the (1) Statute (2) Custom (3) Precedent (4) Equity. Past failures resulted from "blind ambition," but the time is now to move to "uniting the hearts and heads of men" by the teaching of the Universal Principles of Ethics/Morals of all mankind, for human nature possesses the potentialities for "the ways of justice and injustice."

14. When ethical laws are implanted in the hearts of men and women everywhere, there is no need, or a lesser necessity for legal laws imposed from the outside.

15. It is a fact that virtue and merit are rewarded and that vice and sin punished. Good and evil are in conflict, just as the Ethical Leader Vs. the Unethical Leader. Man must aspire to eliminate this dualism, and focus on Leadership and Ethical Dimensions.

## Basic Concepts

| | |
|---|---|
| Acceptable | To receive favorably |
| Achiever | High self-confidence, creative, effective, spontaneous, realistic, independence, peace with self, and awareness of inner feelings |
| Adaptation Syndrome | Ability to adapt to stress situation through three (3) stages |
| Adjustment | Coping with stresses and obstacles as they occur (a continuous process) |
| Anxiety Level | Chronic state of fear |
| Attacker | War with the world, domineering, hostile, cynical, evasive, creates "attack squadron" impersonal and psychological health is bad |
| Avoid | To evade, shun, elude, escape, dodge, duck, stay clear of, shirk, avert |
| Avoider | Procrastinates, dependent, low self-esteem, self-confidence is poor, does not take risks, and psychological health is poor |
| Biochemical | Composition of the chemistry and biology segments in the living organism |
| Change | To undergo variation - part or whole |
| Classical Conditioning | Stimulus - response conditioning system |
| Commander | Domineering, rigid, uses categorical thinking, sees one <u>way</u>, systematized, self-discipline, moderated psychological health and is not creative |
| Consistency | Pattern of behavior - regular |
| Curriculum | Collective experiences of school programs and courses |
| Dynamic Approach | Psychoanalytical view - psychic apparatus - id, ego, and superego |

| | |
|---|---|
| Ethics | Standards of conduct |
| Existentialism | Existence takes precedence over essence |
| Humanism | Reference to the dignity of man |
| Humanistic Approach | Emphasizes the development of the whole man |
| Idealism | Philosophy focusing on "what should Vs. what is" |
| Observational Learning | Focus on observation and imitation - environment |
| Operant Conditioning | Behavior defined by resulting stimulus |
| Perception | Mental grasp of objects |
| Perceptual Field | Total field of mental picture/experience |
| Performer | Successful and proper environment, tactful modifiers of truth, explorer, skilful at manipulation, controls information, uses protective devices, plays with the truth, maneuvers, and good psychological health |
| Pleaser | Easy to persuade, hard to say "no" warm "good guy," good at social tasks, feelings of inadequacy, but pleasant, kind and other-directed; not a leader |
| Pragmatism | Practical results |
| Predicament (Human) | Condition/situation (embarassing, unpleasant) |
| Psychic Apparatus | Of the soul or mind |
| Psycho | Indicates the mind or mental processes and behavior. Mental/cognitive emphasis |
| Psychosomatic disorders | Physical disorder of the body, aggravated by the psychic/emotional processes |
| Readiness | Mental, physical and emotional condition to begin a task, state of preparedness |
| Reality | The existence of a situation at a particular time |

| | |
|---|---|
| Self-Knowledge | Knowledge through personal experiences and realization |
| Social Learning | Pertaining to acquisition of skills and habits by social/environmental contacts |
| Socio | Pertaining to society and its various forces and factors (on individuals and groups) |
| Stress Condition | Straining forces on the body, e.g. mental/ physical tension |
| Tradition | Long-established custom or practice of life |
| Unique | One of its kind; without equivalent or equal; unparallel |
| Unpredictability | Inability to foretell |
| Values | A system of cherished beliefs or a body of scientific principles about good and bad |

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